



The International School of the Golden Rosycross

www.goldenrosycross.org

The Inward Journey

Part 1: Unmasking our Reality

First of all, we would like to say how glad we are to have this opportunity to go deeper into the teachings with which we are occupied in the School of the Golden Rosycross, as well as the path it proposes.

We can say that The Golden Rosycross is a community of persons from all walks of life and backgrounds who strive to discover the real purpose of life and are enabled to unlock an inner source of fundamental knowledge about their own self and the world around them.

The Golden Rosycross shows how to put this inner knowledge into practice. That is what we mean by 'following the path'. This path brings about a transformation in the seeker through which the original Human Being can be brought back to life and enabled to return to the divine Creation. This path is as old as time itself, as old as humankind.

The essential basis for finding and following this path lies in the centre of your being, in the heart. This is the key to understanding the origin and purpose of your inner urge to seek. When this understanding of the meaning of human existence begins to grow, you will see that, even now, in the midst of modern life, there really is a path that leads to liberation.

To find the Truth, it is important to be able to 'step outside' one's conditioning and preconceptions. It is helpful to maintain a readiness to revise or let go of concepts and behaviour patterns that are possibly and even probably deeply engrained in our psyche, our way of being.

If you constantly try to purify your objectivity in this way, you will open your being to the Truth, and then you will experience that the living Truth is not words or transmitted information, but power, a power that helps you to move forward on the path and actually changes your whole being. This power cannot be learnt or studied but only experienced. Then the Truth will dwell in you. The more you undergo this experience the more you will become Truth itself. So if you really make the effort to do this, opening yourself honestly and completely to this power, you will never need to be afraid that you will be victimized or exploited, or that you will have to give up or let go of something that in reality possesses eternal value. The path that leads to Truth can only be followed if recognition of it and the desire to walk it arise from within. Intellectual absorption of information given to you by external authorities, whether in the form of persons or literature, will never lead you to the Truth. That is why self-knowledge is so important, and that is why we would like to begin

this inward journey by asking the question: ‘What are we, as human beings? What is it that motivates us, that drives us to action?’

Every human being is striving for something. There is always something to attain in one way or another. So, all human beings have one thing in common: desire. But desire and its fulfilment are two different things, and how often does it happen that, even when we gain what we think we desire, we never achieve lasting satisfaction.

It is as if we were missing something, as if there is something fundamental that we lack. Efforts to fill this void are made on every level, and by every kind of person, from the most primitive to the most refined. On the primitive level, such efforts are manifested as the desire to gain possessions, or to satisfy one’s passions, or to ensure one’s personal security and material wellbeing. In the more refined sense, it takes the form of striving for high ideals like freedom and perfection, or a life free of danger and conflict, or justice and harmony, be it through art, culture, religion or science.

Underlying all of this is something one could call the ‘great homesickness’, the unconscious, primordial desire for a long lost state of being. The Rosicrucians call it ‘preremembrance’. This is not a conscious memory, but a deep-seated awareness that a perfect life must once have existed and that such a life of freedom, equality, justice and harmony may in fact exist today.

Look around you, and you will see how people are constantly trying to satisfy this primordial desire for fulfilment and perfection in all kinds of ways, and yet never quite succeed. If success so constantly eludes them, surely it must be because their picture of the world lacks some fundamental piece of information? At the root of the problem there must be some fundamental misconception which is that it is possible to find perfection in our perishable world.

We call this a misconception because, on the plane of existence on which we live the perfect life can never exist. In the world of visible and invisible matter, everything is subject to the law of birth and death – every created thing, and that includes the human being with his earthbound consciousness and his blood bound soul. The Rosycross speaks of the law of birth, maturation and decay, or ‘rising, shining and fading’. Things come into existence, they reach a certain peak of maturity, and then they are bound to change and disintegrate. That is the law of this nature and it applies both here and in the hereafter.

The other reason why we speak of a misconception is that, when a person seeks the perfect life, he thinks that perfect life is intended for him, for his earthly personality, the I-centred egocentric earthly human being. He thinks of himself as the ‘crown of creation’. He sees himself as a spiritual being, imperfect as yet, but nevertheless capable of perfection, divinity and eternal life, if not here, then in the hereafter. He believes that all he has to do is develop and evolve and then, in the end, he will be perfect.

This point of view is at the core of all human striving. We imbibe it with our mother’s milk. The whole of our education system is based on it. It is expressed in professional life, in social structures and in politics. All political parties have this idea as their starting point. Religion, science and the arts labour, with one accord, not only to keep this ideal alive, but also to attain it.

Throughout history, unimaginable quantities of energy and effort have been expended on achieving this ideal, and on encouraging others to make it their aim in life. But if you look at the results, if you look at what has actually been achieved as the result of all that effort – a result often quite the opposite of what was desired – you will see why we are talking about a fundamental misconception, a delusion so widespread as to be almost universal.

The effect of this organized delusion is to make it very difficult for human beings to realize their true aim in life. It diverts their ‘homesickness’, the great desire people feel for another life, away from its true goal, keeping it focused instead on attempts to find satisfaction either in this life or in the afterlife.

What, then, is the goal of human life? What is the real aim of that primordial desire? What is that life which is so completely ‘other’, and where can it be found?

The School of the Rosycross considers the human being’s only task to be cooperation in a process that will make possible the rebirth of the original, divine Human Being. The primordial atom in the heart is the indestructible seed of this Human Being from which the process of rebirth must begin. It is the primordial atom in the heart that arouses prerenembrance and disquiet in the I-human being who, compared with the original, divine Human Being, is not much more than a caricature. Yet it is the I-being’s vocation to enable the rebirth of the original Human Being. Our intelligence, our will, and even the very structure of our whole biological system bear witness to the hidden possibilities with which this task can be fulfilled. The key to these latent possibilities is the realization that eternity is not meant for us, but for the Other One in us, who ‘stands at the door and knocks’, waiting for the moment when at last we will hear His voice. We only need to understand that the perfect life is not intended for us; that we, as I-beings, are not capable of absolute freedom, harmony and goodness. They are only for the Other One in us, and it is that original Human Being, with his yearning to return to the original field of life, that inspires us to search for absolute values.

We hope that you now see the far-reaching effects of the fundamental misconception. Do you see how our consciousness and our will are constantly being steered towards attitudes and impulses that go right against the real purpose of the sense of homesickness we feel? Do you see how the nature of the I-consciousness and the whole structure of human society tend to preserve this fundamental lack of knowledge about the true nature of human desire?

Through this fundamental lack of knowledge we make the walls of our self-constructed prison more and more impenetrable. We create ideas and experiment endlessly and fill our life-field with the results which in turn become the causes of yet more ideas that bind the true Human Being even more firmly to perishability. This culture of ignorance and delusion is the rock-hard reality of our existence in this world.

But what if we want to free ourselves from this ignorance and delusion? How can we do it? By beginning with a fundamental reversal, a fundamental restructuring of our whole being. Then we will no longer see the self and the further development of the ego as the goal of human life. Instead, all our attention will be focused on the original divine source within us, the source of our primordial longing. With the help of that source, a threefold process will then unfold, culminating in the rebirth of the original, divine Human Being. That process cannot be accounted for by anything in this earthly nature. The source of the divine within

you will enable it to unfold if only you are prepared to make that source and the process of rebirth it makes possible the most important thing in your life.

Those who begin in this way are setting out on a journey that will lead them to the one, original, liberating Truth, and on that way they will discover their own true being, step by step.

In the following explorations we will explore this process of renewal further. For now, we would like to close with a paragraph from the *Elementary Philosophy of the Modern Rosycross*, by Jan van Rijckenborgh (Rozekruis Pers Haarlem, The Netherlands, 3rd revised edition, 1984, p. 13.):

'Fundamental reversal as meant by the Spiritual School is the basis for the awakening of three new faculties: first, a new will ignited in God; second, a new wisdom that illuminates God's plan; third, a new activity that cooperates for the realization of God's plan.'

'These three processes which the Spiritual School develops from the very beginning together with the pupil form the keys to the resurrection of a new man, to a process of rebirth which is the sole aim of the philosophy of the modern Rosycross.'

Now that you have studied this exploration, there may be questions you would like to ask. Please feel free to put them to us at any time, and do not worry about the words you choose to formulate your questions, because it is only what is behind the words and the interaction between us that is important. Through this interaction we can reach a wider and deeper understanding which we hope will eventually make it easier for you to recognize inwardly whether the process shown you by the Spiritual School of the Rosycross is, for you, the path of liberation.